1:Wilson E-5 (1934-1938)1951 FN17 Ngonde FN17
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ments and fine clothes, or a splendid herd of cattle—all these are forms of *ubumoga*.

Traditionally Nyakyusa women wore only a bark-cloth belt tied around the waist and drawn between the legs to fall in streamers in front (cf. Plate XIII), and the pagan women cling to this dress, maintaining that it is only 'Swahili women with dirty diseases' who have to wear clothes to cover their sores, and if a pagan woman has a cloth she will probably wave it like a flag or hang it over one shoulder, when she dances. Except for the Christians, few Nyakyusa women regularly wear clothes. The Christians like a brightly coloured cloth tied under the armpits, and hanging to the knees (cf. Plate IX). Women make their own bark-cloths with great care, and decorate them with geometrical patterns in red and black, the red dye being imported from the Livingstone mountains; they mix this same dye with a fatty ointment made from the seeds of the *unyungusi* tree, and rub it all over themselves. The most prized ornament (worn by both sexes) are body rings of coiled brass or copper wire (cf. Plate XIII). In the past men went naked except for these body rings[1] but, unlike the women, they have taken enthusiastically to clothes, and swagger around in brilliant loin-cloths or flowing white togas; or, if rather more sophisticated, in freshly pressed shorts and shirts, or lounge suits and topees.

The series of ceremonies at a girl's initiation and marriage, and at a funeral, are regular occasions for dancing, and the birth and death rates are so high that these occur very frequently within a chiefdom of 3,000 men. Once in a generation the eagerly anticipated 'coming out' ceremony offers an even greater opportunity for display. Skill in dancing is admired and the young people are encouraged to practise. A bride's mother does a great deal of the heavy work for her daughter, saying '*amage tasi*', which means literally 'let her display herself first', and implies 'let her have a good time while she can'; and a father may use the same phrase of his son. Angombwike explained: "The old men used to take great pride in their sons; often a man would say to his son: "Don't you hoe for me, I'll do the hoeing myself, you go and swagger about." Sometimes a man would sell a cow and buy a huge-bladed spear and give it to his son. Then, if he heard that his son

[1] cf. Elton, *op. cit.*, p. 320; H. H. Johnston, *British Central Africa*, p. 18.

14:Lehmann E-5 (1939)1951 FN17 Ngonde FN17
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The tender leaves of pumpkins and taro plants (*amasimbi*, leaves of taro), as well as of a number of other plants growing wild (*indeke*) are also used as vegetables. This food is called *iseke*, a word denoting all sorts of green vegetables.

In his treatise on "The Land Rights of Individuals among the Nyakyusa" (The Rhodes-Livingstone Papers, No. 1; 1938, p. 43). G. Wilson points out that the fruit of the *so* — called *usegungutti* — tree is "both delicious to eat and also full of seeds which are dried and crushed for ointment (*ingemba*)", but he adds that he had been unable to find out the botanical name of this useful tree. Perhaps the following passage in the article of Dr. Kerr Cross ("Notes on the Country Lying between Lakes Nyasa and Tanganyika"; Proc. Roy. Geogr. Inst. N.S.Vol. XIII, 1891, p. 98) may be helpful in this connection: "There is a tree of the sycamore family which grows extensively all over the north of the lake called *mwisyungute* by the natives which might be developed. It is a most picturesque tree which produces a food, an oil, and a dye. The oil or fat, when cool, is solid, even at a tolerably high temperature, and is like beeswax. It burns well as a night-light, and with wax might be made into candles. In a rude way I have made candles of it. It might also make an excellent soap."

As an adjunct to these foods curdy milk (*ulukoma ulukufu*) is very much esteemed[1], to say nothing of the various types of beer, mostly prepared from millet for the men. Large fields of millet are, therefore, to be seen everywhere in the land of the Nyakyusa. On one occasion I attended a beer drink in the hut of a chief. The conduct of the natives present, the chief and his advisers (*amafumu*), was in every respect praise-worthy. Pleasant and interesting stories were narrated. Not infrequently the invitation of a commoner who has had some differences with his chief or one of the *amafumu* to such a feast is regarded as a gesture of reconciliation.

As in the time of Sir H. H. Johnston so also to-day "all the easy-meadows are planted with rice." A traveller coming from the hilly region to the north on nearing Lake Nyasa is struck by numerous large fields of rice in the plain at the northern end of the lake.

11. Crafts. Mackenzie (1925) is certainly justified in complains of the decay of the arts and crafts among the Nyakyusa. The Indian and European influence is to be seen everywhere in the deterioration and final dissolution of those branches of the ancient culture of the Nyaky-

[1] A. Wilson, Introduction, p. 188.